



Elucidation  
of the Jap Ji,  
As Dictated  
by Soami Ji  
Maharaj

Translated into English

By

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IN COMMEMORATION Of  
THE FIRST CENTENARY  
Of The Departure Of  
SOAMI JI MAHARAJ  
The August Founder  
Of The  
RADHASOAMI FAITH

## Good News

"This is for the information of those who daily recite NANAK SAHEB's JAP JI, that in the year 1877 A.D, SOAMI JI MAHARAJ Who was the august Founder of The Radhasoami had, on my prayer, Dictated The Elucidations of JAP JI and Rohras. The manuscript of The Elucidation had for sometime been misplaced. It was believed to have been lost. However, by chance it has now been found out."

The above mentioned note is in the handwriting of Rai Pratap Singh Seth alias Chacha Ji Saheb, the youngest brother of SOAMI JI



MAHARAJ. The manuscript in hand, contains The Elucidation of JAP JI. That of Rohras has not been traced as yet. At the end of the manuscript are given Elucidations of two couplets and one Shabd as well.

In JAP JI NANAK SAHEB Has Sung The Praises of FIVE SHABDS, but He, in His MAUJ, has Not chosen to disclose what those FIVE SHABDS Are. As to their FIVE REGIONS He has mentioned Them at the end and, having done that, has brought JAP JI to close. He has also hinted about The Method for Attaining Those Regions. At several Places GURÚ NANAK

Exhort mankind to Sing, to Listen and Engender Love By Singing, He evidently means repetition of The True Name, that is, Performance of SIMRAN. By Listening, He Obviously refers to Listening to SHABD, that is, The Practice of BHAJAN. And by Engendering Love, He Means DHYAN, that is, The Contemplation of The Countenance of SAT GURÚ Who is SAT PURUSH SAT NAAM in human form.

SANT MAT or the religion of Sants is Not inspired by any extant religion. In JAP JI GURÚ NANAK has Defined His religion as AÍ PANTH, meaning a religion which

has come from a far away religion at the Top. The religion promulgated by TULSI SAHIB another Sant, has been described as ÁPA PATH, meaning own religion having NO precedence at all. Making indirect reference to Fundamental Truths is a common feature of the Writings of Sants.

One such illustration is The Ramayan or Ram Charitra Manas of TULSI SAHIB which is an allegorical account of the Jiva's Journey from the heart-centre to the Top of Brahmand i.e., SUNN or DASWAN DWAR of Sants. The spiritual interpretation of Ramayan or Ram Charitra Manas has been given out by the undersigned in his



## Hindi book, Ramayan Ka Gurh Rahasya.

The Entire Creation has been divided into three grand Divisions: The Purely Spiritual Division, The Spiritual-material division and the material-spiritual division, which are Known as Nirmal Chaitanya Desh, Brahmand Desh and Pind Desh respectively. In Pind or material-spiritual division, SURAT or Ruh (spirit entity) acts through the media of Mind and matter, and is subservient to them. In Brahmand, the spiritual-material division, Mind and matter are comparatively pure and are subservient of SURAT. Nirmal

Chaitanya Desh, The Region of spirit, is also called DAYAL DESH (The Region of Daya or Mercy) or SATT DESH (The Region of SAT or TRUTH). There is NO trace of Mind and matter in the Purely Spiritual Division.

Each Grand Division has been further divided into six sub-division. All the eighteen subdivisions are represented in the human body. The points of representation are called centers or ganglions. The six centers of Pind are called Chakras. They are situated at the nervous centers at the rectum, the reproductive organ, the navel, the heart, the

throat and the pineal gland at the root of the nose inwards. These are the reflections of the six centers or Kanwals of Brahmand, viz., Shiva, Brahma, Vishnu, Sahas-Dal- Kanwal. Trikuti and Sunn. The centers or Kanwals of Brahmand are, in their turn, the reflections of the six centers, called Padams, of the Nirmal Chaitanya Desh. The Six Padams are:

- 1.-BHANWARGUPHA
- 2.-SAT LOK or SACH KHAND or SAT PURUSH SAT NAAM
- 3.-SAT NAAM ANAMI
- 4.-ALAKH
- 5.-AGAM

## 6.-RADHASOAMI or RADHASOAMI ANAMI.

The Six Kanwals of Brahmand are represented in the gray matter of the Brain and the six Padams of The Purely Spiritual Division, in the white matter of the Brain.

This preliminary Knowledge is necessary for Understanding the Meaning of JAP JI.

The Elucidation of JAP JI was published for the first time in Hindi by the undersigned in his book entitled (Basant Panchmi) in 1960 A.D., in advance of the commemoration of the First

Centenary of the General Satsang established by SOAMI JI MAHARAJ in 1861 A.D. The English translation is also being presented ahead of the commemoration of an equally important centenary—that of the departure of SOAMI JI MAHARAJ from this world. The centenary will be celebrated in Soami Bagh, Agra, on June 21, 1978 A.D.

SOAMI BAGH, AGRA, represents the parent and original Radhasoami Faith whose first and fifth SANT SAT GURUS were SOAMI JI MAHARAJ and Babu Ji Maharaj, respectively. Babu Ji Maharaj was the grandson of

SOAMI JI MAHARAJ's elder sister,  
Sardhoji Maharaj.

GURÚ  
Purnima  
S.D. Maheshwari

July 23, 1975  
Personal Assistant to Babu Ji  
Maharaj.

## BASIC FORMULA

He, that is, The Supreme Being or  
Khuda (GOD) Is One, if we read  
Om for `O' in the writings in  
Gurumukhi, we get the idea that  
what Om stands for Is One. Only  
SATNAAM was distinct, apart and



Independent of all. He Created OM. And then OM evolved The Creation (of Brahmāṇḍ, And and Pind). The Regions of OM and SAT NAAM can never be Attained without the Grace and Bounty of The PERFECT SAT GURÚ. This, particularly, is in accordance with SANT MAT. The followers of Ved Mat recognize nothing beyond OM. By PERFECT SAT GURÚ is meant a TRUE and Fully Competent Guide. There are guides and GUIDES in this world. A TRUE and PERFECT GURÚ Is He Who KNOWS The Technique of SURAT SHABD YOGA and, by Devoting Himself to It, has Attained PERFECTION. GURÚ NANAK Has Said:

'Like the lotus and the duck living in water without getting wet, so also should one cross the sea of existence by the PRACTICE OF SURAT SHABD YOGA.'

That PURUSH, That Is, SAT NAAM is The Prime Mover and Creator according to SANT MAT. He Is neither afraid of, nor has enmity with, any one. He Has NO past, present or future, nor are His Existence and Manifestation dependent on birth. Through the MERCY of GURÚ can we Meet and Worship Such SUPREME BEING.

SAT NAAM means True Name. On hearing this word, the impression

is created that it is a conventional or acquired name and Not the inherent or innate name of The SUPREME BEING. But this objection is untenable. There is a Jauhar (inherent essence), and also mere arz (outer attribute or acquired feature). A person can be addressed as a dealer in cloth. But when he keeps NO stock of cloth, he cannot be called a dealer in cloth. This illustrates what arz (acquired feature or outer attribute) is. Selling cloth is an acquired feature or outer attribute. The attribute that labels the name can be quite different from the object or the being whose attribute it is. But if the name of the said

person is Hari Singh and he is referred to by this name, one will identify that very person whose name Hari Singh is. This name is not separate from the being or identity of that person. SAT NAAM Is, similarly, DHUNIATMAK or Innate name of The SUPREME BEING. For, if `Sat' is removed from the name, nothing will be Understood. All other names are Varnatmak or conventional and acquired. It has been said:

'Whatever the tongue articulates are artificial or conventional or Varnatmak names, whereas SAT NAAM Is The Highest and the most ancient or DHUNIATMAK name.'

As stated above, The SUPREME BEING Manifest Himself unbegotten. As `birth' has been ruled out in His case, the question arises how He Should Manifest Himself amongst us and show us His Path. It is our religious tenet that man is the noblest of all the created beings. The SUPREME BEING has Created him after His Image. The spirituality in man is an Emanation from That SUPREME BEING Himself. The human frame has been so constituted that, using it as the Medium, The SUPREME BEING Can Manifest Himself unto us. He cannot Manifest Himself in any other form and Guide us on His Path. What is really meant is

that His Manifestation takes place like the birth of human being. But since He Is The LORD of all, He is not in the cycle of transmigration.

And this refers to SAT GURÚ Whose description has been given earlier. GURÚ and SUPREM BEING are One and the Perfect Fakir and KHUDA (GOD). The saying goes, 'Knowest thou that GURÚ and PARMESHWAR (GOD) are One and the same. Why doest thou forget this and wander in ignorance'?

Quot. The SUPREME BEING and SANT are One and the same. Any other concept Is meaningless.

Forgetting the thought of any other, if you worship SANT you will



attain The SUPREME BEING.

Quot. The SUPREME BEING and SANT are One and the same, there can be NO other view. The wave emerges from the ocean and merges back in the ocean.

It is through The GRACE of GURÚ that you will be able to attain the True, Eternal form of That SUPREME BEING or GURÚ.

## **ELUCIDATION OF JAP JI**

### **SECTION-1**

The SUPREME BEING was Eternally True in the beginning. He was so True before the advent of Sat Yug,

Treta Yug, Dwapar and Kali Yug.

He was True before Maya and Brahm were created. He Is True and Eternal now. He will Remain

True in future. The gist of the discussion is that attainment of SAT NAAM is possible with The

GRACE and MERCY of The PERFECT GURÚ. In what has been written above, there is praise of

The LORD (KHUDA) at the beginning and at the end, but in the middle, there is the praise of GURÚ. GURÚ Occupies the Central Position and everything depends on Him.

If you are seeking the Secrets of SAT NAAM SAT PURUSH and you

feel that you can know them Lakh of times, they will never come within the ambit of your thoughts, deficient as your thoughts are.

If you say you will keep quiet and practice silence and, thereby, meet The SUPREME BEING, that too, will not be possible, because He Cannot be Attained by observing silence though your mind and attention may be deeply absorbed in His Thought.

If you wish to seek redemption, that is, come in The August Presence of The SUPREME BEING, by abstaining from food or by observing fast, you will Not

Succeed. A second interpretation is that even if you amass the wealth of seven kingdoms, your thirst will Not be quenched because it is part of human nature. A third interpretation is that even if the wealth of seven kingdoms be at your command, the inherent longing for meeting The SUPREME BEING Cannot be satisfied.

You may take recourse to thousands of methods but none of them will be of any avail.

These Japs were uttered by GURÚ NANAK during His dialogue with ascetics. They asked Him in what way they could be True to the SUPREME BEING, and become fit

to gain admittance into His August Presence and how the illusory cover or barrier which intervenes in between can be removed. The answer is all as follows:

"The barrier will be removed if you cheerfully abide by Command of The SUPREME BEING, which has been preordained for you. Again, the illusory barrier will disappear in case of him alone for whom it is His Command whom The SUPREME BEING Can never be attained by thinking about Him or observing silence, or by becoming a great king or by taking recourse to diverse devices. He shall be

Attained at the Pleasure of GURÚ."

## SECTION—2

At the Command of The SUPREME BEING every thing, which has a form or shape, comes into being.

It is beyond the ken of human intellect to say when, how and why that command was ordained.

All living beings are created under His Command. It is also by His Command that each acquires proficiency.

At His Command one is wealthy and the other, poor; one is born in a high family and the other, in the



lowly. It is at His preordained  
Command that the world  
undergoes pain and pleasure.

At His Command, some get prize  
and prominence and other remain  
duped and led astray.

NO one is outside the purview of  
His Command. Everybody goes by  
His Command.

Whosoever recognizes His  
Command and abides by it, up  
ego. He does not say that he has  
achieved this or that but that  
everything, be it good or bad,  
happens at the pleasure of SAT  
PURUSH.

## SECTION—3

Some praise That Being by singing  
but NO one can praise Him  
adequately by music.

Some people seek to disclose the  
secrets of The SUPREME BEING by  
praising of His BOUNTY and  
GRACE.

And some sing of His High  
Qualities and various aspects of  
His Benignity. It may also mean  
that some hymn His Praise through  
the four Vedas, viz, Yajur, Sham,  
Atharv and Rig.

Some praise Him through

application of learning and knowledge which demands a high degree of concentration of mind and intellect.

Some praise Him saying that He makes the human body out of dust. Another interpretation is that it is from dust that He makes the body and to dust He reduce it.

Some say that it is He Who gives life and takes it back.

Some think He is far away from them and to others He is ever present and visible.

However much one may try, one

cannot praise Him adequately.  
Millions have become tired of  
praising Him. He alone can praise  
Himself.

His Bounty is such that He Gives  
all the time. But one who receives  
it, becomes tired of talking and  
one's capacity to receive is  
exhausted. We have been  
partaking of his daily bread for  
innumerable Yugas (ages) but  
there has never been any  
deficiency in His Bounty.

That SUPREME BEING is directing  
all and one by His Command. The  
SUPREME INDEPENDENT BEING  
is delighted to see all nourished

and sustained.

## SECTION—4

He Is The TRUE LORD and True Is His Name. We may praise Him with the utmost wisdom and zeal at our command. There can be NO end to His praise.

We are calling and praying Him all the time for more and more of His Gifts. That Generous and Compassionate Being bestows His Mercy on us.

Now the ascetics ask GURÚ NANAK: "That Being is giving us everything, so, what should we

offer Him in token of our gratitude and in what terms should we address our salutation when we are in His Court as my please Him to extend His Love to us."

Perform SIMRAN and DHYAN of that true NAAM in the last quarter of the night. At that time, there is NO noise and disturbance, and the mind can be concentrated and attention directed towards Him. This will bring you as a reward the robe of honour. In other words, you will know the secrets of the human microcosm and be on your way to redemption. You will realize that all that exists is SAT PURUSH. You will but utter the adage;



"Haman Ost", meaning every thing  
is That SUPREME BEING.

## SECTION—5

That SUPREME BEING exists all by  
Himself. He needs NO support  
from anyone. He is not born of  
anybody. And He Himself is  
NIRANJAN. By `NIRANJAN' is not  
meant the ultimate goal of yogis.  
It refers to SAT PURUSH SAT  
NAAM.

He who serves and worship That  
SUPREME BEING will receive  
honour and distinction at His  
Court. Of such person can be said

that He Is The Treasure house of virtues.

Sing about That SUPREME BEING, hear Him and cherish in your heart love and affection for Him. In other words, practice SIMRAN (Repetition of The Holy Name), BHAJAN (Listening internally to SHABD coming from above) and DHYAN (Contemplation of His Form, that is, the Countenance of SAT GURÚ). The benefit which will accrue, shall end your misery and take you to abode of happiness.

The GURUMUKH, Who Moulds Himself according to GURU's Behest, Attains The Form of

SHABD. He can hear SHABD and, later on, he acquires GYAN (Knowledge), the stage of Marfat. He knows what KHUDA (GOD) is. He who is a GURUMUKH, Remains Absorbed in the Remembrance of The SUPREME BEING. And according to SAINTS, Marfat consist not in saying; "I am GOD." But in giving up ego and in going on cherishing Bhakti (Devotion) even after uniting with The LORD. What the GURUMUKH Achieves, will be through The MERCY of The GURÚ.

There is NO end to GURÚ's Praise.

But because of the poor understanding of worldly people GURÚ has been described as

Brahma, Vishnu, Mahesh, Ishwar,  
Mahadeo, Parvati, Gaura, Savitri  
and so on.

Though I know Him, I cannot  
make Him known by speaking  
about Him, because His Identity  
can never be expressed in speech.

GURÚ alone will reveal that `One'  
to us. May I never forget the `One'  
Who Is The Sole Benefactor and  
The LORD of all.

## SECTION—6

If it is The SUPREME BEING's  
Pleasure that I should make  
ablution at a place of pilgrimage, I

will do so; but if that does not please Him, what shall I gain by such ablution? You will notice that what has been said is that the SUPREME BEING is not at all pleased if a bath is taken at a place of pilgrimage. So, to wander about for years at places like Hardarwar, Khasi, Prayag, etc, is absolutely useless. In the past, centers of pilgrimage were beneficial because there used to be nice solitary places on the banks of rivers where SANTS and Fakirs would stay. Now, since fairs and funs are held there, SANTS and SHADUS, finding this a great disturbance, have left those places. Instead of deriving the

benefit from their darshan, sins are committed and rather than feeling repentant, funs and frolics are indulged in. for this reason, pilgrimage has now been forbidden.

In the whole of the creation, NO one will ever get anything without The GRACE (Gift) of The SUPREME BEING or as a preordained lot. Well known goes the saying,

"GRACE and MERCY lead us to endeavours, and endeavours attract further GRACE and MERCY."

Your intellect is endowed with gems and jewels but they will

become manifest when you heed  
The Instructions of GURÚ, Obey  
His Command and Perform the  
worship He Enjoins. It is GURÚ  
Who will Reveal That SUPREME  
BEING. May I never forget that  
sole Benefactor of all living beings.

## SECTION—7

A person may live for four Yugas  
or even ten times longer, that is,  
for forty Yugas, and may become  
renowned in all the nine divisions  
of the earth or the entire surface  
of the globe. He may be a  
distinguished personage with  
name and fame won all the world  
over by his good deeds and all

may be following his command.  
But, if there is NO Love for The  
SUPREME BEING in his heart and  
His GRACE and MERCY are not  
with him, he has NO merit at all  
despite all his worldly eminence.  
In the eyes of The SUPREME  
BEING and in His Court, he is a  
worthless being.

As a punishment, The SUPREME  
BEING Ordains for such person  
birth as a lowly worm in his next  
life, holding him responsible for  
committing sins.

Persons without virtues are made  
virtuous by That SUPREME BEING.  
He all the more enhances the



virtues of the virtuous. But there is none who can attain the qualities of The SUPREME BEING for He Has NO co-sharer.

## SECTION—8

By listening alone you become Perfect, a Pir and a godly and Pious man. Here Listening does not refer to listening the name of Ram (GOD) and the so-called religious discourses for, all have been reciting Ram Ram and listening to religious discourses for lives together, but, so far, not even one person has attained perfection. By Listening is meant Listening to The ANHAD SHABD or

Heavenly Sound which is automatically Reverberating all the time within the brain of the human being and to which the earth the firmament and the sky owe their existence. It is Called SHABD and GURÚ NANAK Has Praised it, as described above. The following sayings relate to it.

Quot. SHABD is the earth, SHABD the sky. Light came from SHABD. The Entire Creation was evolved by SHABD . NANAK says, SHABD is present in every being.

Quot. Talking his seat at the Sphere of Gagan a Sadh (practitioner) listens to ANHAD

SHABD. Nanak says that the Vedas and other scriptures have NO idea of the Greatness of such a Sadh.

Quot. The spirit (Surat) is wandering in the nine doors of the body. On entering the tenth, it will find its True abode. There, ANHAD SHABD Resounds day and night. It can be heard by following GURÚ's Instructions. Without SHABD, there is darkness within. Neither you attain the object nor does the cycle (of births and deaths) terminate. The Key of the Door is in The Hands of GURÚ. NO one else can Open The Door. The PERFECT GURÚ is Meet by Good Fortune.

Vajjhan Saheb has said:

Listen to what The LORD Says.  
Shut your eyes and look at The  
tenth Door. You will Hear ANHAD  
SHABD, and from a subject you  
will Become a Sovereign. All the  
musical sounds are playing within  
the body. What a Melody is Being  
Produced. Blessed is He Who  
Hears it—says Vajj Saheb.

It has been said further:

Shutting the three openings, be  
absorbed in ANHAD SHABD.  
NANAK Says that in That Sunn  
Samadh (Conscious Absorption in  
rapturous bliss) there is neither

dusk nor dawn.

There is yet another saying:

Close your eyes, ears and mouth  
and you will Perceive the  
Resplendence of The LORD.

It has been said:

Ever since I heard the  
Reverberation of ANHAD SHABD,  
my Mind has become tame, senses  
wearied and desires dead and  
gone. When SURAT heard the  
Unalloyed SHABD, the eyes were  
withdrawn and the body become  
benumbed. every pore of my being  
is now in a state of Rapturous

Bliss. I am Immersed in SHABD  
and am inebriated in the bliss. It is  
with Great Fortune that I Have  
Attained such a Conscious  
Absorption. I have Ascended over  
SHIKAR (SUNN).

It is because of That SHABD that  
the seven Dweeps (islands), Loks  
and infernal region exist. Due to  
That SHABD alone, Kal Cannot  
exert his force. The saying goes:

Quot. On hearing Thy Name, the  
agents of Yama take to their heels,  
with the Help of GURÚ's SHABD,  
You Cross the terribly vast ocean  
of life.

On hearing This SHABD, you  
Escape from the clutches of the  
messengers of Death. GURÚ Says  
it is by Virtue of SHABD that a  
Devotee is always happy. As He  
Hears That SHABD, all his pains  
and sins come to an end.

## SECTION—9

O Hearing That SHABD you Attain  
The Status of Ishwar, Brahm and  
Indra. It is due to SHABD that  
Gandharvas, who sing excellent  
songs to The LORD's Praise, exist.  
By means of SHABD you come to  
know of The Method of the  
Internal Practices of Yoga, and also  
The Secrets of the human

microcosm. The Shastras, the Smirits and the Vedas have been evolved by SHABD. The Origin or source of Vedas Is SHABD.

## SECTION—10

By The Practice of SHABD, you Attain reality, Contentment and Knowledge. By Hearing SHABD you Imbibe the benefit of ablution at the sixty-eight place of pilgrimage. By Listening and singing the Praise of SHABD, you get Honor and Glory at The LORD's Court. By SHABAD you Perform The DHYAN (Practice of Contemplation) at the proper center in the body.



## SECTION—11

By Hearing SHABD you become  
The Treasure-house of All virtues  
and talents. And by the same  
SHABD, you Attain The Status of  
SAINT, GURÚ and PERFECT FAKIR.  
By Listening to SHABD the blind  
(Ignorant of The LORD find the  
path. It is by The Practice of  
SHABD, that you Can Cross the  
ocean of existence.

Here are a few sayings regarding  
ANHAD SHABD:

Quot. Do you know the distinctive  
marks of The LORD's Mansion?  
Know That SHABD Is Resounding

there. The ANHAD SHABD  
Emanation from the LORD  
HIMSELF, Is Reverberating with a  
Splendid Refulgence. Says NANAK,  
"GURÚ Is with me, and that is why  
I am a Recipient of Nine  
Treasures."

Quot. One Who sings praise to The  
LORD and Listens to ANHAD  
SHABD will Recognize the  
Diamond, that is, will gain Access  
to SAT LOK (SACH KHAND) and  
will Become a Hans. Whosoever  
Remains engrossed in the world,  
shall not see the Diamond, Says  
Kabir, "The Diamond that is, SAT  
LOK ( SACH KAND) Which was  
Unknown was made Known by SAT

GURÚ."

Quot. ANHAD SHABD Is The Capital, The Key to which is in The Hands of SANT.

Quot. On Meeting The SAT GURÚ, my wanderings are stopped. I take my Seat in my True Abode. I Treasure The Name. Utter The Name and remain Merged in The Name. Wanderings over, and Meeting SAT GURÚ, I attain DASWAN DWAR. There, Nectar is the feed and incessant is the Resonance of ANHAD SHABD Which is Maintaining the entire Creation. There ANHAD SHABD Reverberates all time and I Remain

Merged in Truth. Thus, Says  
NANAK, on Meeting The SAT  
GURÚ, my wanderings cease and I  
Get Admittance into My true  
Abode.

Quot. SIMRAN of The LORD's  
Name and Listening to the  
Reverberations of ANHAD SHABD  
Bring Everlasting happiness. The  
denizens of SAT LOK (SACH KAND)  
are in Enjoyment of perpetual  
Bliss. Their Union with SAT  
PURUSH Is Inseparable. There is  
NO question of any descent from  
there.

Quot. On Meeting The SAT GURÚ  
and Getting The NAAM. I am Filled

with Happiness, Says NANAK. The NAAM emanates from SHABD and it Merges in SHABD. Without SHABD, the whole world remains duped. Jivas are wasting their lives. SHABD alone is AMRIT (Nectar). The GURUMUKH will Get it, Say NANAK.

Quot. Those who have been blessed with Thy Mercy are Absorbed in Thy Name. He indeed is happy, within whom Resounds The ANHAD SHABD, Says NANAK.

Without a PERFECT GURÚ, The ANHAD SHABD referred to, Can never be Attained, and a PERFECT GURÚ is Who Can Reveal The

Secret of The FIVE .SHABDS. In  
one couplet of Granth Saheb,  
praise for The PERFECT GURÚ has  
found some expression:

Quot. He Who Showeth Mansions  
within Mansions is The All-knowing  
SAT GURÚ. FIVE different Sounds  
are Resounding as the Distinctive  
Features of The Five Respective  
Spheres.

Here is a little hint at the praise of  
PERFECT SAT GURÚ by which the  
seeker will be able to Recognize  
Him.

Quot. The PERFECT GURÚ is He  
Who Reveals SAT SHABD and

Enables you to Adopt it as Your  
Isht or Goal. All else is Untrue,  
Says KABIR.

Quot. When the mind, seated in  
the body of six chakras, Gets  
detached from the world, SURAT  
will be awakened Hearing The  
Reverberation of SHABD Within.

Quot. The ANHAD SHABD  
Resounds within and my Mind is  
Absorbed in it. I have Recognized  
The TRUE NAME of The SUPREME  
BEING through The Teachings of  
The GURÚ.

SECTION—12

The previous four sections have been in glorification of listening to SHABD. Now in praise of engendering faith in The LORD. It is not possible to describe adequately the importance of conforming to The pleasure (MAUJ) of The LORD. Even if you venture, you will only cut poor figure and feel ashamed in the end.

If you try to express with the help of paper and ink, that too will not be possible at all. Many engage in deep meditation but they also fall short of the mark.

Such Name is That NIRANJAN. He



Who Engenders faith in It, is a rare find.

## SECTION—13

By The Practice of Listening to That SHABD, your Mind, SURAT and intellect will be elevated, and you will come to Know of The Invisible, and Gain Knowledge of all regions.

The saying goes that when a sinner dies Yama drags him away trampling his face all the way. It is now pronounced that if a person Practices SHABD Yoga, he will NO longer be doomed to go with Yama. Nor can Yama inflict any

pain on him.

That SUPREME BEING Is  
NIRANJAN, and only a few have  
faith in Him.

## SECTION—14

He, Who Practices SHABD, will not  
go the way of cheats, nor will he  
be duped or led astray on his way  
Home. With honor and dignity,  
shall he enter The LORD's Court.

He, Who Remains Absorbed in  
SHABD, does not tread The Path of  
Yama. He Becomes a saintly  
person.

That SHABD or NAAM Is NIRANJAN  
and only a few people Recognize  
Him.

## SECTION—15

He Who Practices SHABD Is  
Emancipated. He also secure The  
Emancipation for his kith and kin.

He Who Performs The Practices of  
SHABD is not only Redeemed  
himself but, attaining the Status of  
GURÚ, he also Redeems his  
Gurumukh Disciples. And he also  
does not have to wander about,  
like a beggar, in the cycle of eighty  
four.

That SUPREME BEING Is  
NIRANJAN and only few can Attain  
Him.

## SECTION—16

THE FIVE SHABDS, mentioned  
above, are The Authoritative and  
the main. They are Honored in  
Court of The SUPREME BEING  
These SHABDS lend Grace and  
Splendor to the gate of The  
BELOVED. By SHABD and NAAM  
discussed earlier, GURÚ NANAK  
means These very FIVE SHABDS  
which are Resounding all time  
within the brain of every human  
being as different Sounds with  
Distinctive features, at different

centers or spheres. But one will come to Recognize Them only when GURÚ, in His Mercy, is Pleased to Reveal Them. It is said:

Quot. He Who Showeth Mansions within Mansions is the All-Knowing SAT GURÚ. Five different Sounds are Resounding as the distinctive features of their five respective spheres.

Quot. There, Five Sounds are Loudly Resounding. ANHAD SHABD, Astonishing and Wondrous, is Reverberating.

Quot. Blessed is the home where The FIVE SHABDS Resound. The

LORD HIMSELF has Manifested His  
Power there. That blessed being  
has Subdue the five evils and  
Vanquished the vile Kal.

Quot. Within the head Resonates  
The Voice of The BELOVED. Close  
your ears and Listen to The Sound  
of Joy and Benignity. At The Door  
of The LORD, cymbal is tinkling,  
and kettledrum and clarinet are  
Playing. The flute, the harp and  
the fiddle are Producing Harmony.  
The Elegant BELOVED is dwelling  
in The city of Vindravan, viz., the  
human body. Peep with Rapt  
attention if you want to Have a  
Glimpse of the Appearance of The  
BELOVED.

And The GURÚ Who Reveals These  
FIVE SHABDS Is That SUPREME  
BEING and all The FIVE are  
Connected with Him.

If anybody wants to praise That  
SUPREME BEING and to know His  
Whereabouts by thoughts and  
deliberations, he will not be able to do  
so, for infinite are the activities  
and powers of That SUPREME  
Creator, and a human being will be  
at a loss to know which of them to  
praise.

Bull (the mythical bull) is religion,  
and religion is the son of piety. In  
other words, religion is born of  
piety. Through contentment,

religion is kept intact or in harmony.

Whoever Understand and Appreciates this Statement, truly Finds Access to The Court of The LORD. If somebody says that the earth is supported on the horns of a bull, what a wrong and misleading statement would that be. For, how much weight could a bull bear and how long could he do so? Further, if the earth is supported on the horns of a bull, the latter must be talking his stand on some land which, again, must be resting on bull and the latter, standing on some land. So, there can be NO end to this. For this



reason, to say that the earth is support on the horns of a bull, is totally wrong. The idea is to highlight the truth that the earth depends for its existence on piety and virtue.

Jivas are born differently. They have all kinds of complexion and name. The lot of everybody is written by the hidden Command of The LORD, which is preordained and which NO one can know.

If one wants to ascertain it, one cannot do so. Even if one were to know, how much can one really know, for there are countless things to be known.

NO one can guess how powerful is  
that SUPREME BEING, how  
Beautiful is His Form, and how  
Great are His Grace and Mercy.  
That SUPREME BEING has Created  
everything from one drop, out of  
which have Emerged millions of  
fathomless oceans.

Which attribute of That SUPREME  
BEING shall I describe? I Cannot  
sacrifice myself even for once as a  
mark of my gratitude towards Him.  
O LORD! Whatever Thou likes, is a  
good deed. Thou art, for all times,  
secure. Thou art absolute and  
incorporeal. The letters of the  
alphabet cannot describe Thee.

## SECTION—17

There are countless ways of worshiping that SAT PURUSH, that is, there are innumerable methods of remembering Him. Countless worship Him. There is not limit to His Glory. And inestimable is the number of persons who pay their homage to Him and love Him.

Repetition of NAAM, that is SIMRAN, is of many kinds, e.g., by means of the tongue, by uttering NAAM distinctly and audibly, by its imperceptible utterance in a soft voice, by repeating NAAM from the heart, by its repetition by means of the spirit, etc. There are

countless ways and methods of worshipping SAT NAAM and unlimited number of persons worship Him. There are innumerable ways of practicing religious penances. Several kinds of such penances are prevalent, e.g., that pertaining to the body, the senses, the Attention, and breath. Penance of the body has several forms in which the body is subjected to the rigorous of fire, water, etc., the senses are kept in check, the Attention is concentrated for the performance of an Abhyas like Shaghal Nasira (practice of sight is focused at the tip of nose) ; Shaghal Mahmuda (practice of focusing one's sight at

the middle of the two eyes); Habs-e-dam (kumbhak Pranayam, i.e., practice of holding breath by shutting the mouth and closing both nostrils by the fingers of the right hand) in which respiration is controlled; Pas-e-anphas (repetition of NAAM with inhalation and exhalation of each breath) ; and several other ways of performing this kind of penance.

There are countless religious treatises, and innumerable persons, reciting the Vedas.

There are countless methods of Yoga and innumerable Yogis who pay NO attention to the world and

are indifferent to it.

Thou hast countless devotees who  
ponder over Thy Bounties to the  
best of their learning and  
knowledge.

There are countless ones who stick  
to truth in their dealings and  
liberally give alms in charity.

There are countless brave ones  
who face death in battle field and  
never turn their back.

Countless ones practice silence,  
whose attention remains riveted  
on The SUPREME BEING.

What can I say in His Praise? I cannot sacrifice myself even once before Him. O SAT PURUSH! Whatever is to Thy liking is good deed. Thou art ever secure and beyond description through the letters of the alphabet.

## SECTION—18

The previous section dealt with the praise of The SUPREME BEING for having created countless persons who perform good deeds. About the lowly ones, is now said that there are innumerable beings who are totally blind to The LORD and are steeped in dense darkness.

Countless ones commit theft. It also means that they fight shy of BHAJAN; and innumerable persons partake of His Bounties and yet do not Practice BHAJAN.

There are innumerable great kings, at whose command, people are oppressed.

Innumerable persons commit the sin of cutting throat, that is, they are butchers.

There are countless sinners who commit innumerable kinds of sin.

There are innumerable liars who are steeped in falsehood day and



night.

Countless ones commit innumerable sins and earn their livelihood by taking recourse to sinful deeds. Countless ones eat meat.

Countless ones are given to calumny and slander, and also to finding faults with others. They commit sin by calumniating others.

GURÚ NANAK has finished the account of lowly and vile persons.

The gist of all this is that The SUPREME BEING gives everybody, high or low, his daily bread.

I cannot sacrifice myself before  
Thee, O LORD, even once.

Whatever Thou likes, is a good  
deed. Thou Art ever secure, and  
beyond description through the  
letters of the alphabet.

## SECTION—19

Countless are Thy Regions and  
also the names of their presiding  
deities, or, there are countless  
names in the world as well as  
places.

There are countless worlds to  
which NO one can have access.

It is not enough to say that they are countless, for there is NO end to The Powers of That LORD.

Names are written with the help of the letters of the alphabet and it is by means of them that one express appreciation.

It is through the alphabet, that knowledge is acquired and The Glory of LORD is sung.

It is with the help of letters that one writes and also develops the faculty of speech and conversation.

And it is by means of letters that

attainments and failures are pre-inscribed on the forehead.

He Who Is The Author of all beings, has nothing written on His Own Forehead. He is beyond pre-ordainment, He Is not subject to predestination.

Everybody Receives as That  
SUPREME BEING ORDAINS.

Whatever That SUPREME BEING  
Has Created is Nothing but NAAM  
or SHABD, and NO place is devoid  
of NAAM.

SHABD Is earth, SHABD the sky.  
Light came from SHABD. The

entire Creation was Evolved by  
SHABD. NANAK Says SHABD Is  
Present in every being.

What can I say in His Praise? I  
Cannot sacrifice myself even once  
before Him. O SAT PURUSH,  
whatever is to Thy liking is a good  
deed. Thou Art ever secure and  
beyond description through the  
letters of the alphabet.

## SECTION—20

If hands, feet and body become  
dirty, the dirt can be removed by  
washing with water.

If clothes become soiled, they can

be washed clean with soap.

If intellect is tarnished by sins, it can be purified by Love for NAAM (SHABD).

There is NO need to describe the good and bad deeds of person give to virtue and vice because such action are being recorder all the time. It is also a fact that man's good and evil deeds are too numerous to be described. A record of such actions is kept by the angels known as Gana.

Man sows the seeds of his Karmas and then reaps their fruits. It is at The Ordainment of That SUPREME

BEING that all are born to undergo the consequences of their Karmas and then depart from this world.

## SECTION—21

Only an infinitesimal iota of honor will be attained by going on pilgrimage, practicing penance, showing kindness and giving in charity. In other words, these things do not count much in The Court of The LORD.

When one listens to NAAM, That is, Practices BHAJAN, and ponders over That NAAM, That is Performs SIMRAN, and Engenders Love for NAAM, That is, Practices DHYAN,

one will derive The benefit of pilgrimage Internally and all one's sins will be washed away. This is Praiseworthy in The LORD's Court.

Thou Art, O LORD The Treasure-house of all Virtues and I am full of vices. Without Love for Thee and without singing Thy praise, BHAKTI Cannot be Attained. Brahm Says, "Abide in The Region of Brahm." Brahm Say, "May you fare well." SANT's Words are, "Have an abiding zeal fro listening to SHABD of The Graceful Region of SO or SWA."

Now, the Ascetics inquire at what time, on what date and day, in



what season and month was The Creation Evolved? The answer follows:

Even the learned ones do not know when The Creation came into being for, if this information were available in the Puranas, they would have know. And Qazis (scholars) also know nothing for it is not recorder anywhere in the Quran.

The day, date, season and month are not known to Yogis also. Only The CREATOR, Who Evolved The Creation, Knows all this. The Ascetics further ask:

How should we sing the praises of  
The LORD, how to describe Him,  
how to know about Him? O  
NANAK! Every one praises Him and  
each one is more intelligent than  
the other and praises Him more  
than another.

That LORD Is Great and Exalted-  
most is His Name. It is He Who  
Does Everything. NANAK Says, He  
Is in the know of everything that  
exists. And if one Asserts that one  
knows or can know, one will  
command NO respect and will  
eventually be disgraced.

SECTION—22

He is present in the regions below the earth and also in the skies above the sky we see. He pervades The Entire Creation, from the lowest to The highest region. A second Interpretation is that There are Laks of hells and Laks of heavens. The Vedas say they have sought Him in all the upper and lower regions but could not find His Secret, that is, about Him the Vedas conclude, "not this, not this".

Mention has been made of eighteen thousand words in Mohammedan treatises. This kind of praise is similar to praising only one hair in the horse's mane. It is

a trivial tribute. There is NO method by which the actions of The LORD can be enumerated. And things which come to be counted are ipso facto limited. Great is That LORD. He alone Knows Himself.

## SECTION—23

His eulogizers have praised Him as best as they could but they, too, were unable to know His Secret.

The Vedas, Quran and the other eulogizers of The LORD are like rivers and rivulets falling into the ocean but little do they know how fathomless the ocean is. Another

sense is that by the merging of the rivers and rivulets in the ocean, the latter does not expand in size but remains as vast as it was.

Similarly, by eulogizing The LORD, His Glory Cannot be overestimated, but it remains unchanged. Here, by ocean is meant The LORD Emperor, The SUPREME BEING.

Those who amass wealth and treasures are not worth even a tiny ant compared to those who Remember The LORD all time and never forget Him.

## SECTION—24

There is NO end to the Qualities of

That LORD and also to the ways of Praising Him. Endless are also His ways as well as His Bounties.

The LORD's devotees see Him but are unable to fathom Him. They hear His praise, to which nevertheless, there is NO end. One cannot also have any idea of the Designs and Cosmogony of That LORD.

There is NO end to That LORD's Creation nor can one see The LORD end to end.

Many have wailed and endeavoured in vain to know the ways and of That LORD.

It would be enough to say that none knows His Secret. The more one eulogizes Him, the more endless becomes His Glory.

That LORD Is The Great One, whose region is above all, and most exalted is his Name.

If there were any one as Great as The LORD, he could recognize Him and His Greatness. But there is NO such one.

The LORD Himself Knows how Great He Is, Casting begin glace and showering Mercy are also His Bounties, details thereof are given below.

## SECTION—25

Indeed, NO written account can be given of That LORD's Bounties, He Is Supremely munificent. He has NO desire for anything. He gives freely with the least concern or expectation.

There are countless such peoples as ask for Power from The LORD. It is also true that they supplicate for unlimited power. Many wish to know the number of such Power-seekers but that cannot be done.

Many toil and moil in the world and die without gaining anything. Many take as much as they can and then



deny having taken, that is, they are ungrateful. Many fools remain absorbed day and night in thoughts of procuring food and other necessities.

Many die of misery and hunger. O LORD, these also are Thy Bounties.

Bondage and Liberation also come about at Thy Behest. NO one can interfere in Thy Work.

Anybody living on the Bounties of The LORD but not expressing his gratitude towards Him will himself know what blows he will have to face later.

The LORD Knows Everybody's capacity and gives to each suitably. What right has anyone to complain about His Gift? On Whomsoever That LORD bestows honor and distinction is The EMPEROR of Emperors, says NANAK. In short, one should remain absorbed in Hymning the praise of The LORD. One should never ask why and where for with regard to His Actions.

## SECTION—26

Countless are the Ways of eulogizing The LORD and Innumerable are His Merits and Attributes. Their storehouse is

Inexhaustible and Inestimably vast  
is its Expanse.

An astonishingly large number of  
beings are born and countless  
meet their end. An Inestimable  
number engender love for The  
LORD and also merge in Him.

Dharma Rai (King of Justice or God  
of Death), having an astonishing  
form, has been Created by The  
LORD. There are many Chitra-  
guptas (record-keepers) at His  
Disposal. Innumerable are the  
ways of dispensing justice and  
marvelously fair is The Judgment.

Priceless are His Bounties,

Priceless His Seat and Priceless His  
Commands.

Supremely Priceless is That LORD.  
He is beyond all description.  
People get tired of praising Him  
and silently keep their attention  
fixed on Him.

In the Vedas and Puranas, He is  
eulogized. By their study, people  
seek to determine and describe  
Him.

Brahma and Indra eulogize That  
LORD, as also do Gopis and  
Krishna. Ishwar and the Ascetics  
sing His Praise. Countless ones, on  
whom That LORD has bestowed

wisdom, eulogize Him.

Demons and deities eulogize That  
LORD, so also do gods and  
humans, sages and Saints.

Innumerable beings sing in His  
praise, but they all fall short.

Countless ones become tired of  
eulogizing Him and feel exhausted.

If The LORD Creates as many  
more beings as He has already  
done, even then, they will fail to  
do justice to His praise.

That SUPREME BEING can become  
as large and Vast as he Pleases.  
And That TRUE LORD alone Knows  
His Greatness.

He who talks without occasion or without relevance is a fool of the first water.

## SECTION—27

How Is That Court of Thine and how Is That Region where Thou Art Seated and from where Thou Art Looking after one and all?

Countless musical instruments are playing at Thy Door and there are innumerable musicians.

There are countless Ragas and Ragnis (tunes and tones) and, at Thy Door there are innumerable singers.

Water, fire and wind, too, are singing in Thy praise. Dharma Rai, also, is singing at Thy Door.

Chitragupta also sings Thy praise, whose duty it is to record omission and commissions of all beings for the consideration of Dharam Rai to pronounce His Judgment.

Also sing in Thy praise Mahadeo, Brahma and the Goddesses, owing Their Beauty and Elegance to Thee.

Indra (King of Gods), Seated in his throne, is singing in Thy praise. He is joined by his consorts. The Gods are singing Thy Glory heart and

Soul at Thy Door. Sages, Absorbed  
in Contemplation, are singing Thy  
praise. The Ascetics are praising  
Thee in their Meditations.

The monks and nuns, the pious  
and the brave, all are singing Thy  
praise. The learned ones and the  
sages recite the Vedas and sing  
Thy praise.

Fairies in heaven and fish in nether  
world, are all singing Thy Glory. All  
the gems Thou hast Created as  
well as the sixty eight centers of  
pilgrimage are singing in Thy  
praise.

O LORD! The Great and High ones,



the heroes and champions and all  
the four species of life dwell on  
Thy praise. The nine divisions and  
spheres of the Creation and  
Brahmand, which Thou hast  
Created and to which Thou Extend  
Thy Protection and Support, also  
sing Thy praise.

Only those with whom Thou are  
Pleased can sing in Thy praise.

They are Surcharged with  
devotion, Devotion to Thee is a  
Storehouse of bliss.

Many more are singing in Thy  
praise. They are too numerous to  
come to my Mind. How can NANAK  
Make an Appraisal of them?

That LORD is always True and True  
is His Name. He Exists now, and  
He will be There in future, too. He,  
Who has Evolved this Creation,  
and brought this world into being  
has not gone away anywhere, nor  
will He go in future.

The SUPREME BEING Is Delighted  
to see the variegated Creation of  
Maya, in different forms and colors  
which are His own Creation and  
which only speak of His Glory and  
Greatness.

Whatever He Pleases, he Ordains.  
Nobody Can have a say in His  
Ordainment. That LORD Is The  
MONARCH of Monarchs. NANAK

Says all should conform to and  
abide by His Pleasure.

## SECTION—28

The Ascetics now tell NANAK: "You  
should wear the Yogi's ear-rings,  
put on robe, take stick, and  
become a disciple of Gorakh Nath".

1

1. Name of famous Hath-Yogi who  
flourished in the fifteen century.  
The religious sect established by  
Him is know as Gorakh Panth.  
Gorakhpur was his main place of  
residence, where he attained  
proficiency in Hath Yog. A follower  
of Gorakh Panth is called a Gorakh

Panthi. Gorakh Panthis, as a rule, have 'Nath' suffixed to their names. `Nath' literally means protector, patron, master, lord.

NANAK in replay, says: "You use glass ear-rings and stick as outward symbols. I have the ear-rings of Contentment, the mendicant's pot of Abhyas, and the robe of shyness from doing evil. You people smear your entire body with ashes. I use DHYAN or Contemplation of The SUPREME BEING as my protection, in which I remain Absorbed all the time."

GURÚ NANAK Continues: "Your gudri (mendicant's garment) is

just a show and will be destroyed  
in course of time. My garment,  
however, is made of a material  
which is everlasting and never be  
destroyed. To have faith in and to  
practice the Abhyas which GURÚ  
Graciously Enjoins, is my stick."

He Who Vanquishes the Mind in all  
its forms, Conquers the world. This  
is My Ai Panth—The Faith which  
comes from the Original and The  
Topmost Region.

I offer my salutation to One Who  
has so Conquered the Mind and  
has been there since eternity. He  
is Absolute, Free from Maya,  
Everlasting, Infinite and

Unchanging.

## SECTION—29

Gyan (knowledge) Is my Feed and DAYA (Mercy), my Bhandarin [sustainer, provider]. In other faiths, some musical instruments is played to call Ascetics at meal-time. Yogis blow a horn for this purpose. GURÚ NANAK Says, "I blow NO horn outwardly but my Sound Is Resounding within every human being all the time."

That SUPREME BEING Himself Is NATH, Meaning the Protector, The LORD, and The MASTER. Affluence, supernatural powers and all

pleasures and comforts are under  
His Control and Subordinate to  
Him. That LORD Is The Patron of  
all. All are only His servants. I  
have faith in Him alone. Affluence  
and supernatural powers are of NO  
value to me. I totally discard  
them.

The LORD Gets anyone united with  
or disunited from Himself as He  
Pleases, though, ordinarily, it is  
said that each fares according to  
his own lot.

I Salute That Being Who has all  
these attributes and merits in Him.  
He Is the Prime Source of  
Everything, Free from Maya,

Unlimited, Infinite and unchanging  
for ever.

## SECTION—30

Maya Is One. By some means or other, by marriage and union, by some mysterious way or by some power, she conceived and gave birth to three sons. One is worldly in nature. He is Brahma. A second One is the Storekeeper. He is Vishnu. And a Third One holds a court and is Entrusted with the task of bringing about destruction or dissolution. He is Mahadeo.

The SUPREME BEING Guides and Conducts all as He Pleases and



everybody fares in accordance  
with His Ordainment.

He Sees all four, namely, Maya,  
Brahma, Vishnu and Mahesh, who  
however, cannot see Him. This is a  
wonder and it reflects His  
Greatness.

My Salutation to That Sole One. He  
has been there from the every  
beginning. He is Perfect in Himself,  
Free from Maya, Everlasting,  
Infinite, and The Same Form. For  
Ever.

## SECTION—31

That LORD has His seat in Every

Region. In Each Sphere, he has His Treasure-house. Whatever has given was given by Him at one stretch.

That LORD, or the Creator, Is Pleased as He Looks at his Creation. NANAK Says, whatever That TRUE LORD Does, Is TRUE. My Salutation to That Sole One. He has been There from the very beginning. He Is PERFECT in Himself, free from Maya, Everlasting, Infinite, and of The Same Form, for ever.

## SECTION—32

After praising The LORD as far as

possible, GURÚ NANAK Says: "May our tongue multiply to a Lakh of tongues and from a Lakh to twenty lakhs, and then to a countless number. With all of them, may we utter The Name of That LORD of The Creation, Lakhs and Lakhs of times."

Proceeding in this manner, we will attain Honor and Respect. We will go up the steps leading to That Husband or LORD, and come near Him. When the entire flight of steps is cleared, we will Become Perfect.

On hearing sublime discourses about The LORD, worldly people,

who are NO better than worms,  
are filled with rancor and enmity.

NANAK Says, worldly people will,  
of course, be displeased but those  
who will attain The LORD, will do  
so only by His GRACE; and those  
who are false or are steeped in  
falsehood, will receive kicks and  
blows from the deceitful.

## SECTION—33

If somebody wants to say  
something by his own efforts, he  
cannot even utter a word. If he  
wants to keep quiet of his own  
accord, he cannot do so. And if he  
wants to get something by the use

of force, that also is not possible.

NO body can have any say in anything that The LORD Gives be in Favorable or Unfavorable.

NO body can live or die by his own efforts or at his own pleasure.

NO body can become a king, or amass wealth or be victorious at his own pleasure or by his own efforts. NO body can become a hero of his own.

NO one can apply SURAT to SHABD or make an appraisal of knowledge by his own efforts. A second meaning is that The SURAT or the Spirit force and intelligence

by means of which knowledge can be judges cannot be acquired by one's own strength. A third interpretation is that knowledge of The Shruti or Vedas cannot be acquired on one's own.

The mode of Practice by which one can save oneself and be emancipated from worldly calamities cannot be had by force, neither can that method be attained nor can one get release from the world.

Let anybody, who has power, use that power and see for himself if that power is of any avail at all. It does not matter whether one is

high or low. Another interpretation is that The LORD Wields power. Everything is created, done and looked after by The LORD Himself. There is NO consideration of high or low.

## SECTION—34

That LORD has Made the night, the day, the date and the season. Air, water, fire, the region below the earth, are all His Creations. In between them, He has Created the earth, which is like an inn for travelers and pilgrims. Just as, from such a place, one gets food and comforts, so also, this earth provides every one food, drink and

other amenities.

Innumerable varieties (species) or Jivas, having different colors, forms and qualities, inhabit this earth. They have innumerable names and are of various kinds.

Before That LORD, a Jiva is Judged in accordance with his actions. That LORD is TRUE and His Court is also TRUE.

In The Court of That LORD , FIVE SHABDS, Which are Eternal, are Automatically Resounding. On whomsoever The LORD Cast His Benign Glance, comes to know of Their Secrets along with their



respective regions.

The imperfect become Perfect there. Whoever Reaches there will Realize this.

What has been said above relates to religion and codes of conduct and duties of The Dharam Khand. (The literal meaning of Dharam Khand is the region of Dharam, that is, codes of conduct and duties, which are made obligatory by the command of The Deity of The Region, if one neglects them, one will be liable to punishment. Access to and location at Dharam Khand will be the reward of their

compliance).

(DHARAM KHAND Is The first heavenly sphere known as SAHAS-DAL-KANWAL which is the region of JYOTI NIRANJAN. Below this sphere is stationed DHARAM RAI, whose actions are regulated from the first sphere, above him.

DHARAM RAI is the angel of Judgment or the King of Justice, carrying out the Orders of NIRANJAN, Who is The DHANI or MALIK or Deity of The First sphere.

NIRANJAN Is The SHABD of the First heavenly region, viz, SAHAS-DAL-KANWAL.)

SECTION—35

I now proceed to Describe the GYAN KHAND. In GYAN KHAND, water, fire and air exist galore. There are a Great many Krishnas and Mahadeos. Innumerable Brahmas are Creating Jivas and are evolving forms, colors and appearances of numerous kinds.

GYAN KHAND has numerous activities. There are numerous tracts of land and mountains.

Innumerable Dhruvas are Practicing Devotion after being Initiated. There are countless Indras, stars and moons, and spheres as well as regions.

There are a Great many Ascetics,

numerous intellectuals, countless Naths and Goddesses. There are innumerable Gods, benefactors and hermits, as well as gems and oceans. It may also mean that there are numerous oceans full of gems, whose number is legion and which are produced in the oceans.

There are numerous species, many languages, voices, dialects, countless kings and emperors. There are numerous kinds of enjoyment and quite a good number of attendants. There is NO limit to their number.

Gyan prevails in GYAN KHAND.  
NAD (SHABD) Reigns Supreme

there. There is unending variety of bliss.

(GYAN KHAND Is The Second heavenly sphere known as TRIKUTI, The Place of three Elevations or prominences. These Prominences are known as Meru, Sumeru and Kailash. It is The Region of Maya and Brahm. One who Reaches this Region is called a Gyani as Brahm-Gyani, Jogi-Gyani or Jogeshwar-Gyani. This is The Region from which originated the fifth Ved or The Sukshma (subtle) Ved, in the form of Nad (SHABD). Ved literally means Gyan (knowledge). The Dhani or Malik or Deity or SHABD

of This Second Sphere is OM or  
ONKAR.)

## SECTION—36

The SHABD of Saram Khand has a beautiful form. Unique and magnificent is the decoration or embellishment of this region. It is not possible to describe in words The Splendor and Bliss of That Region. Even if one tries to do so, one will eventually feel ashamed for having failed to do full justice to the praise.

SURAT's TRUE form first emerges there (as it ascends from below). Religion and good sense and

wisdom originate there. It is the  
Goal of High Souls and  
jogeshwars.

(Saram Khand is the Third  
Heavenly Sphere known as SUNN.

It is the region of Purush and  
Prakriti. Saram is derived from the  
Sanskrit word Sharam, meaning  
joy, bliss, comfort, pleasure,  
happiness, delight. SURAT, having  
left the Mind below in TRIKUTI  
(Gyan Khand) appears in its True  
and Elegant Form in SUNN, where  
it is described as single or alone.

The company or the Mind and  
matter is the source of all trouble  
and misery. When SURAT has  
parted company with Mind and

matter, it is all bliss or Blissful. The Bliss available in the region of SUNN is Called ANAND which is Obtained without exertion, labour or toil. SURAT is an Ansh (emanation) from The SUPREME BEING. SUPREME BEING is All Bliss, so is SURAT in its TRUE Form. Saram Khand or Sunn is the Dasam Dwar (tenth orifice) of Sants, not of Jogis. The Dasam Dwar of Jogis is at the top of the Pind Desh. Mohammedan Fakirs have called Sunn `Lahoot'. The Dhani or Malik or Deity or SHABD of This Region is RARANG.)

## SECTION—37



The SHABD of Karam Khand is very forceful. There, SURAT is NO longer contaminated with any alien matter.

The denizens of this Sphere are very powerful as it is all spirituality here and there is NO vestige of Mind or matter. In this sense, GURÚ NANAK Describes them Jodha (soldiers) Balwan (powerful beings) and Surma (heroes). The Deity of the Sphere, ram, that is SOHANG RAM (According to Sants), is all full and all pervading.

SURATS (spirits) of That Region, like Sita and other chaste women, remains engrossed in the bliss of

SOHANG RAM (Purush) and they would not be led astray. They have beautiful forms which defy description. They do not die or perish.

There are islands inhabited by Bhakts (Devotees) who make merry, and are pervaded and inspired by The Deity Who Is All TRUE.

(Karam Khand is the Fourth Heavenly Sphere known as BHANWAR-GHUPA. Karam is an Arabic word, meaning Daya (Mercy). As BHANWAR-GUPHA is the First Sphere of Dayal Desh (The Region of mercy), it has been

called Karam Khand. Its Dhani or  
Malik or Deity or SHABD Is  
SOHANG. GURÚ NANAK chose not  
to disclose this Name and called  
the Deity Ram. Karam Khand or  
BHANWAR-GUPHA, Resounds with  
The SHABD `SOHANG SOHANG'  
or `Anahoo Anahoo' all the time.  
This SHABD, as GURÚ NANAK  
Says, is very Powerful.)

SACH KHAND or SAT LOK is the  
Abode of SAT PURUSH, the  
Formless One, Who, having  
Created everything is casting His  
Benevolent look on all.

That Sphere envelops innumerable  
regions and Brahmans. If

somebody tries to make an estimate of its expanse, he will fail.

The denizens of the sphere have beautiful forms and they remain enrapture in bliss at the pleasure of SAT PURUSH.

That LORD is pleased as He sees all.

To praise That LORD adequately is a difficult task, like breaking steel.

(SACH KAHND or SAT LOK is the Fifth Heavenly Sphere. Its Dhani or Malik or Deity or SHABD is SAT NAAM SAT PURUSH. The Melodious

Sounds of SAT SAT and Haq Haq  
are heard there. Reckoned from  
above, SAT LOK or SACH KHAND is  
the Fifth Sphere of The Purely  
spiritual division, or Nirmal  
Chaitanya Desh, Daya Desh or Sat  
Desh.)

## SECTION—38

Make continence the crucible, and  
patience and perseverance the  
goldsmith.

Remain firm in the Faith like the  
anvil and make knowledge  
revealed by GURÚ your tools.

Make fear and regard your blow-

pipe and as the goldsmith heats  
and melts impure gold (in his  
crucible, to extract pure gold from  
it), apply the heat of Devout and  
rigorous penance.

Make yearning and emotion your  
vessel and, then pour nectar  
therein.

When these stages are reached or  
attained you will be shaped to  
Perfection in the smithy of TRUE  
SHABD.

He alone will be able to do this on  
whom The SUPREME BEING casts  
His Being glance and he will be  
enriched by his Merciful gaze

(look)

## SHLOK

Air is like GURÚ to human beings.  
As GURÚ dispels the darkness of  
ignorance, air removes the gloom  
from within the body. The latter  
will cease to exist in the absence  
of air. Water is like father, for, it is  
from a drop that men as well as  
birds are created. Earth is the  
great mother because she sustains  
all.

Day and night are the two nurses,  
one male and the other female.  
The whole world is playing in their

laps.

Good and evil deeds are judged in the presence of Dharam Rai.

Everybody reaps the fruits of his own actions. Some are kept close and others at bay; some are sent to paradise and others hurled into hell. The virtuous and sinners alike are under the control of Dharma Rai. Those who contemplate NAAM or Practice SIMRAM of NAAM are out of His jurisdiction.

The toils of those who have contemplated NAAM or Performed The SIMRAM of NAAM are Accepted and crowned with success. Says NANAK, only they



are the worthy ones and, through  
their instrumentality many are  
emancipated.

## MISCELLANEOUS COUPLETS

Addressing His own self and all  
else GURÚ NANAK says, O my  
Mind! Make only the SUPREME  
BEING your prop and support. Do  
not cherish help from anyone else.  
Worship The Name of The LORD,  
viz., SAT NAAM, and your task  
shall be Accomplished.

GURÚ alone, who is PAR- BRAH,  
has protected my honor. He has  
dispelled all calamities,  
infatuations and evil propensities.

Such a Being should be  
remembered all the time. There is  
NO beginning and end to His  
Munificence.

## SHABD

The GURÚ endows you with noble  
understanding and wisdom. He is  
supremely wise and teaches you  
how to sing the praise of that  
Fearless Being. He enjoins that all  
other praises are false. You  
should not seek the help and  
support of anyone other than  
GURÚ, Who is Himself PAR BRAHM.

Ye people! Why do you not adopt a  
Path and Method whereby the

homeless Find a place. The Jiva is homeless because he has been wandering in the cycle of eighty four Lakhs of transmigration forms and finds NO resting place anywhere. By The GRACE of SAT GURÚ, the Jiva will attain his own abode which is at the top of all and immune from transmigration. The Jiva is humiliated here, having NO respect anywhere. When he reaches The Court of The LORD, He becomes the Recipient of full Honor. Those who do not find Respect anywhere else, are Honored at His Court. Those Who are friendless and neglected here, receive patronage there.

The benefit you derive from taking shelter under GURU Who is PAR-BRAHM Himself, is that you can Realize your True Form within yourself. So you should keep your SURAT and Attention riveted on Him, all the time. Why do you not Seek His Shelter and Support?

Oh my GURU! Monarch TRUE  
Oh my GURU! Thou Art TRUE.  
GURU GURU and GURU always  
Do I sing in Thy Praise.  
Inscrutable Thy WAYS  
GURU GURU and GURU always.